

BRIEF VIEW
OF THE
BAPTIST MISSIONS
AND
TRANSLATIONS:

WITH
Specimens of Various Languages

IN WHICH
THE SCRIPTURES ARE PRINTING AT THE MISSION PRESS,
SERAMPORE.

ACCOMPANIED WITH A MAP,
Illustrative of the different Stations and the Countries in which the
Languages are spoken.

Compiled from the printed Accounts of the Baptist Missionary Society.

NEITHER IS HE THAT PLANTETH ANY THING, NEITHER HE THAT WATERETH;
BUT GOD THAT GIVETH THE INCREASE. PAUL.

LONDON:

Printed by J. Haddon, Tabernacle Walk.

SOLD BY

BUTTON & SON; GALE, CURTIS, & FENNER;
AND HAMILTON, PATERNOSTER-ROW; SEELY, FLEET-STREET; GARDINER.
PRINCES-STREET, SOHO; HATCHARD, 190, PICCADILLY; DUGDALE,
AND KEENE, DUBLIN; AND INNES, EDINBURGH.

And may be had of the Baptist Ministers in most principal Towns.

1815.



ADVERTISEMENT.

THE *Periodical Accounts* of the Baptist Missionary Society having become rather voluminous, it was thought proper a few years since, to compress the whole into a *Brief Narrative*, which has passed through several editions, and as the work year after year becomes more extended, and various particulars require to be added, it has been thought that a still more comprehensive account may be given in a small compass, which is here attempted, under the title of *A Brief View of the Baptist Missions and Translations*.

It is probable that many who are friendly to the object are unacquainted with the effects produced by it; and that others who have read the Numbers as they came out, and were interested by them, yet have had no opportunity of seeing the whole in one view. For the information of such persons, the following compendium is drawn up, arranged under the different Missionary Stations, according to the periods when they were established; and also the several Translations of the Scriptures into the native languages, that have been either translated or printed by the Missionaries at Serampore.

To gratify the curious in literature, a *fac-simile* of the versions of fifteen eastern languages are given; including the Chinese, both in wood blocks, and the newly-invented moveable metal types. That some idea may be formed of the great extent of country by the inhabitants of which the languages of these versions are spoken, a map by Arrowsmith is prefixed to the volume.

INDEX.

MISSIONARY STATIONS. Schools are Marked thus †	Miles from Calcutta.	When formed.	Missionaries.	
			European	Native.
1. Serampore and } Calcutta†.....}	14 N.	1799	5	7
2. Dinagepore and } Sadamah†.....}	240 N.	1804		1
3. Cutwa†.....	75 N.	1807	1	5
4. Rangoon.....	670 N. E.	1807	1	
5. Jessore.....	77 E. N. E.	1807		1
6. Goamalty†.....	200 N.	1808		
7. Digah.....	320 N. W.	1809	2	1
8. Balasore.....	120 S. W.	1810		3
9. Agra†.....	800 N. W.	1811		2
10. Nagpore†.....	615 W.	1812		1
11. Columbo†.....	1220 S. S. W.	1812	1	
12. Patna†.....	320 N. W.	1812		1
13. Bombay and Surat.	1010 W.	1812		1
14. Chittagong.....	230 E.	1812		1
15. Sirdhana†.....	920 N. W.	1813	1	1
16. Java†.....	2350 S. S. E.	1813	1	1
17. Panduat.....	310 N. E.	1813		1
18. Ava.....	500 E.	1813	1	
19. Amboyna†.....	3230 S. E.	1814	1	
20. Allahabad.....	490 W. N. W.	1814		1
21. Jamaica, West Indies		1814	1	

Versions of Scripture, Translating or printing, at Serampore.

1. Sungskrit	12. Pushtoo	23. Birkaneera
2. Hindee	13. Punjabee	24. Oodaypoora
3. Brij Bhasa	14. Kashmirer	25. Marwa
4. Mahratta	15. Assam	26. Jypoora
5. Bengalee	16. Burman	27. Kunkuna
6. Orissa	17. Pali	28. Tamul
7. Telinga	18. Chinese	29. Cingalese
8. Kurnata	19. Khasee	30. Armenian
9. Maldivian	20. Sindh	31. Malay
10. Gujurattee	21. Wuch	32. Hindostan
11. Bulochce	22. Nepala	33. Persian

BRIEF VIEW

OF THE

BAPTIST MISSIONARY SOCIETY.

THIS Society was formed in 1792; is conducted by a Committee; which at first consisted of only *five* persons, but now of *thirty-four*; chiefly Ministers, who are chosen at the annual meeting of the Society, held alternately at Kettering and Northampton.

THOMAS KING of Birmingham, Treasurer,
ANDREW FULLER of Kettering, Secretary.

The funds of the Society are divided into two branches; one for the Mission, and the other for the Translations of the Scriptures.

Its resources consist of annual subscriptions and donations, Auxiliary Societies, donations from Bible and other Associations, congregational collections, and legacies.

AUXILIARY SOCIETIES, &c.

Auxiliary Societies are formed IN LONDON AND ITS VICINITY, at *Wild Street, Eagle Street, Shoe Lane, Prescot Street, Unicorn Yard, Maze Pond, Dean Street, Blackfriars Road, Walworth, and Hammersmith*—IN THE COUNTRY, at *Ackrington, Amersham, Arnsby, Birmingham, Bratton, Bristol, Cambridge, Clipstone, Colchester, Cottesbrook, Denton, Exeter, Halstead, Hants and Wilts, Kettering, Kings-*

bridge, Leighton, Luton, Liverpool, Margate, Newcastle-upon-Tyne, Northampton, Oakham, Olney, Plymouth, Plymouth Dock, Portsea, Potters Street, Princes-Risborough, Road, Sabden, Shortwood, Stoke-Ash, Stoke-Green, Sussex, Tetbury, Tewksbury, Uley, Wallingford, Warwick, and Woolwich. Total 51.

Various Associations are formed, which are not auxiliary to any Society in particular, but apply their funds, in the way of donation, to such as they think most in need, or most deserving. From Associations of this description, both in England and Scotland, donations have been received.

In cities and large towns *collections* are made; as at the LONDON annual meeting, at *Norwich, Cambridge, Reading, Portsea, Plymouth Dock, Bristol, Birmingham, Leicester, Nottingham, Liverpool, Manchester, Leeds, Hull, Scarbro', Newcastle-upon-Tyne, Salisbury, and all the Congregations connected with the Hants and Wilts Society.*

In SCOTLAND, besides annual subscriptions, donations have been remitted from Societies, and a liberal collection made once in two or three years, when they have been visited by some one or more of the Society.

In WALES collections have been made at their Annual Associations.

From IRELAND, and the UNITED STATES of America, liberal collections have been received for the Translations.

The number of legacies to the Society has been considerable.

PART I.

MISSIONARY STATIONS,

As they existed in June 1814.

A S I A.

STATIONS,

IN THE ORDER OF TIME IN WHICH THEY WERE ESTABLISHED.

THE Missionary Stations in the East amount to twenty, some of which, as Sirdhana and Amboyna, must be full 4000 miles distant from each other.

1. SERAMPORE AND CALCUTTA.

MISSIONARIES, *Drs. Carey and Marshman, Messrs. Ward, Lawson, Eustace Carey, who has arrived, and Mr. Yates on his voyage, and seven Native Brethren, viz. Krishna, Sebukrama, Bhagvat, Neelo, Manika, Jahans, and Cait'hano.*

The Station at *Serampore* was established in 1799, about six years after the arrival of Messrs. Thomas and Carey as missionaries in India. *Serampore* is about fifteen miles north from *Calcutta*, on the western bank of the river *Hoogly*. The principle on which they agreed to act was, *that no one should engage in any private trade, but that whatever was procured by any member of the family should be appropriated to the benefit of the mission.* It is on this principle that Dr. Carey in the College, Dr. Marshman in the school, and Mr. Ward in the printing-office, have each contributed considerably more than £1000 a-year to the undertaking. The premises occupied for the mission cost near £4000

sterling, were purchased at three different times; and are vested in the Missionaries as trustees for the Society. They contain dwelling-houses for the Missionaries, school-rooms, and a spacious hall for public worship; also a printing-office, in which ten presses are constantly employed; a type-foundry, in which are cast types for the greater part of the eastern languages; and a mill for making paper, which is expected to cost 10,000 rupees, or £1250 sterling. The material for making paper grows in great abundance in the country. If success attend this undertaking, it will probably prove a great blessing to the whole country. At this station the translation of the Scriptures has been carried to an extent exceeding all expectation and example. The Missionaries, by their own Society, by the British and Foreign Bible Society,* by the liberality of the christian public in Britain and America, and by their own literary labours, have been enabled, in different degrees, to translate the Scriptures, into twenty-seven languages, and to print them in nearly the same number, affording a prospect of the most important advantages to the immense population of Asia. A particular account of these translations will be given in the second part of this Brief View.

At the request of the inhabitants of Serampore, and with the concurrence of Government, they preach in the parish church; but accept of no pecuniary reward for their services.

At this station Dr. Marshman keeps a boarding-school for young gentlemen, and Mrs. Marshman another for young ladies; besides which, they conduct a charity-school upon the Lancasterian, or British System, for the children of the poor.

Soon after the Missionaries were settled at Serampore, Mr. Carey being appointed Professor of Sungskrit, Bengalee, and Mahratta in the College of Fort William, and his colleagues having frequent occasion to be at CALCUTTA, they were invited to preach there in a private house.

* The Committee of this Society have liberally contributed in aid of translating and printing the Scriptures, at Serampore, £10,500, since the year 1806, exclusive of 2000 reams of paper, to replace that which was destroyed by the fire at Serampore; value £2685. March, 1815.

Since then a commodious place of worship has been erected at nearly £4000 expence. Here a respectable congregation attends, and a very considerable number of Hindoos, Mussulmans, Portuguese, Armenians, and Europeans have been added to the church, and several native converts of good talents are employed in preaching from house to house, and in different parts of the city. From this branch of the church many have been called to the ministry, and sent to other stations up the country. Here several of the native preachers, particularly *Kreeshno* and *Sebukram* have been very successful in preaching the gospel, both among the natives and the European soldiers in Fort William. Sixty soldiers of the 42d regiment have lately been formed into a distinct church, with three pastors and four deacons, on account of their being often divided and detached on particular services.

Amongst the Hindoos who have been baptized, many are Brahmans, and others of high cast. Early in the year 1813, several of this description, not many miles from Serampore, obtained the knowledge of the truth, and met for christian worship on the Lord's day, before they had any intercourse with the Missionaries, simply by reading the Scriptures. These were soon afterwards baptized, and reported that by the same means as many as a hundred of their neighbours were convinced of the truth of the christian religion, and were kept back from professing it only by the fear of losing cast, and its consequences. Four others, Hindoos of high cast, were baptized, Nov. 30, 1813. In Calcutta and its vicinity seven native Brethren were employed in preaching, &c. They were supported by different friends of the gospel there and in England. *Sebukram* preaches in twenty different places; *Bhagvat*, at eleven; *Neelo*, in about ten private houses; *Manika*, at six others. These four preach regularly during the week at forty-seven different houses. In the Fort, where the Missionaries used to be prohibited from preaching, there are meetings every morning and evening, throughout the whole week, either for prayer, preaching, or religious conversation.

At Calcutta a school-house has been erected by the Missionaries, capable of containing 800 children, divided into two parts, one for boys and the other for girls, where they are taught to read the Scriptures in the Bengalee and English languages, also writing and accounts, on what is now termed "The British System." The objects of the "BENEVOLENT INSTITUTION" are the children of the poor of various nations, including the children of Europeans by native women (a neglected and destitute class of society), of Armenians, Hindoos, Mussulmans, natives of Sumatra, Mosambique, and Abyssinia, and especially those of the Portuguese Catholics, thousands of whom were wandering about the streets in all manner of vice and wretchedness. Nearly 500 are already on the books of the school. Mr. Leonard, a pious and active man, superintends it. One of the monitors of this school voluntarily went with Mr. Thompson to Patna, and there established a school for native Christians; and another, the son of Mr. Leonard, accompanied Mr. Robinson to Java, where schools on a similar principle are opened. At *Taldanga* also, about ten miles west of Serampore, and at *Vidyuvattee*, a large village lying between them, schools have been opened.

N.B. These schools, and others at different missionary stations, are so conducted as to render a christian teacher unnecessary: a heathen, for the sake of the salary, will superintend them, and must go through the process, or be detected. And as in all the schools the Scriptures are taught, heathens thus become the instruments of instructing heathen children in the principles of Christianity.

2. DINAGEPORE AND SADAMAH'L.

Ignatius Fernandez.

DINAGEPORE is a city, estimated to contain 40,000 inhabitants, situated about 240 miles north of Calcutta. Being in the neighbourhood of *Mudnabatty* and *Moypaul-diggy*, the places where Messrs. Carey and Thomas first

settled; they frequently visited it. In 1797 Mr. *Ignatius Fernandez*, of this city, embraced the gospel and built a place of worship. He was afterwards baptized, and in January 1804, a church was formed, of which he was ordained pastor.

A school is established at this station which contains 43 children, and is on the increase.

At *Sadamahl*, a few miles from Dinagepore, Mr. Fernandez has indigo works, at which several of the members being employed, they have christian worship there, and form a branch of the Dinagepore church. Sixty-one Hindoos have embraced the gospel at this station.

3. CUTWA.

Mr. William Carey, Kangalee, Muthoor, Vishnuva, Buluram, and Kanta.

CUTWA is a town on the western bank of the Hoogly, in the district of Burdwan, about 75 miles north of Calcutta.

This station was formed by Mr. *Chamberlain*, in 1804. Besides establishing a school, he laboured much in preaching the word in the neighbourhood, and with considerable success. Here Kangalee and Brindabund, two useful native preachers, were brought to believe in Christ. From this place Mr. Chamberlain made excursions to *Berhampore*, where he was useful among the soldiers; also to the neighbourhood of *Lakra-koonda*, in the district of Beerbhoom, 60 miles northwest of Cutwa, where a thriving branch of the church, and several schools are now established, under the superintendence of Mr. W. Carey, aided by Kangalee and other native brethren, who read the Scriptures and preach to the natives. Mr. W. Carey has been advised by his Brethren at Serampore to enlarge the number of schools. There are a few pious soldiers who have been baptized at Berhampore. The clergyman has given them a place to meet in for worship, and officiates there himself occasionally.

4. RANGOON.

Mr. Felix Carey and Mr. Judson.

RANGOON is the chief seaport of the Burman empire, about 670 miles S. E. from Calcutta, containing 5000 houses. This city was in March 1814, a second time since the establishment of the station in 1807, reduced to ashes!

N. B. The mission-house and printing-press were preserved from the flames.

Mr. Felix Carey has continued there from the beginning, and has lately been joined by Mr. Judson. Mr. F. Carey has made considerable progress in translating the Scriptures into the Burman language, and has lately obtained permission of the Emperor to set up a press for printing them; but for this purpose he is required to remove to AVA the capital, which is about 500 miles east of Calcutta. Two stations will be thus established in Burmah, at the two extremities of the empire. This country borders on China. Mr. F. Carey also designs to translate the Scriptures into the Siamese and Pegue languages.

5. JESSORE.

William Thomas, Pram-das, Pran-Krishna, Suphul-rama, Punchanun, Munika-sha, and Nurottuma.

JESSORE is a district in the east of Bengal, about seventy miles E. N. E. from Calcutta, containing 1,200,000 inhabitants, in the proportion of nine Mahomedans to seven Hindoos. In 1807 a church was formed there, composed entirely of native converts, and in 1808 a station was established at Chowgacha. *William Thomas*, a young man, country-born,* who was baptized at Calcutta, and who on trial gave great satisfaction, superintends this church, which has four branches, each about thirty miles apart; at which branches the other native preachers are stationed.

* So those who are born in India of Hindoo mothers are called.

6. GOAMALTY.

Ram Prusad.

GOAMALTY is situated near the antient city of Gour, between Cutwa and Dinagepore, about 200 miles north of Calcutta.

At this station, after the death of Messrs. Grant and Creighton, Mr. *Mardon* was placed, in 1808, to superintend the Bengalee schools which had been opened under their patronage. Here a church has been formed, which with the schools, are superintended at present by the Hindoo brother Ram Prusad. The people in these parts are very desirous of schools. In 1813 the station was removed to a town called English Bazar, not far from the former.

There are 127 children in the schools at this station.

7. DIGAH.

Messrs. Moore and Rowe, assisted by Brindabund.

DIGAH near *Patna* in Hindostan, is situated about 320 miles N.W. of Calcutta, on the south bank of the Ganges. It was established a station in 1809 by Mr. Moore.

At present Messrs. Moore and Rowe are engaged in an European school, and superintend three native schools, containing about a hundred children. Brindabund, a native Christian, has been very active in preaching and conversing with the people. The Society here possesses a valuable mission-house, and they have procured ground to erect a school-house. A rich native of Benares has agreed to give 300 rupees per month for the support of a school, for the reception of all classes. A striking proof of the beneficial operations of the gospel upon the heathens, even where conversion is not produced.

8. BALASORE.

John Peter an Armenian, and Juggunat'ha.

BALASORE in Orissa is about 120 miles S.W. of Calcutta, and in the vicinity of the temple of Jaggernaut. This station was established early in 1810, by Mr. John Peter, an Armenian.

The labours of Mr. Peter, and of his late assistant, Kreeshnoo-dass, have been very successful. An edition of the Scriptures in the Orissa language has been distributed. Several persons engaged in the immediate service of the idol have accepted the New Testament. Before John Peter came to this place even Portuguese worshipped the idol. A Brahman of high cast, named Juggunat'ha, has lately thrown away his poitou, been baptized, and preaches the gospel.

9. AGRA.

Messrs. Peacock and M'Intosh.

AGRA is a large city situated on the banks of the Jumna, nearly 800 miles N.W. of Calcutta, and 117 miles S.E. of Delhi, the capital of the province of Agra, and of Hindoostan. The station was established in 1811 by Messrs. Chamberlain and Peacock.*

Several persons have been baptized, and a church formed. At present the station is occupied by Messrs. *Peacock* and *M'Intosh*, who are diligently employed in a European school, which enables them to establish schools among the natives. One of these is supported by a Christian lady. The language of this part of the country is called Hinduwee, diametrically different from Hindost'hane.

* Guthrie says, "The province of Agra contains 40 large towns, and 340 villages. Agra is the greatest city, and its castle the largest fortification in all the Indies." Its buildings however have for some time been in a ruinous state.

10. NAGPORE.

Mr. —, and Ram-mohun.

NAGPORE is in the *Mahratta Country*, 615 miles west of Calcutta. Its population has been estimated at 80,000 inhabitants. There is no missionary sent by the society to this station; but a gentleman whose heart is much engaged in the work, has been long actively employed in circulating the Scriptures, and in other engagements of a missionary kind.

In 1812 he visited Serampore and joined the church there. He expected to baptize several natives on his return. A school is established, and the Scriptures are read at the houses of many by the boys educated in it. The parents encourage their boys to learn that they may obtain books, and many of their mothers occasionally attend at the schools to hear the Scriptures read. One boy reads the Testament to seven or eight people in his father's house, and some who have there heard the Scriptures have attended at the schools to hear them read. There were 84 belonging to the school. An attempt is making at Nagpore to translate the Scriptures into the Goandee; the inquirers here are daily increasing. Ram-mohun, a native preacher, is at this station.

11. COLUMBO.

Mr. Chater.

COLUMBO in *Ceylon*, about 1220 miles S.S.W. from Calcutta, established in 1812. This island is said to contain 270,000 inhabitants, of whom 50,000 bear the Christian name. A large edition of the New Testament in Cingalese has lately been printed for their use at Serampore, at the expense of the Calcutta Bible Society. Mr. and Mrs. Chater have established a boarding-school, and obtained a place of worship. He appears to be much esteemed, and to have a prospect of usefulness. He has already got

access to the natives, one of whom he considers another "Cornelius," with whom he has had several conversations on the gospel through an interpreter. Mr. Chater has made some proficiency in Cingalese. He is very desirous of some brother to assist in preaching the gospel.

12. PATNA.

Mr. Thompson.

PATNA is a city of Hindostan proper, the capital of Behar, 320 miles N.W. from Calcutta, on the south bank of the Ganges, said to contain 500,000 inhabitants.*

The station was established in 1812, by Mr. Thompson. He is country-born, and able to preach in three languages, English, Bengalee, and Hindost'hanee. He has a pleasing prospect of success, and appears, by the distribution of portions of the Scriptures, and Tracts in the Hindee, Persian, Bengalee, and Arabic languages, to have produced considerable interest and inquiry. A school upon the British System has been established by Mr. Thompson, assisted by a lad from the Calcutta school. The aged father of a Mussulman who was presented with a copy of the Gospel, mentioned that upwards of twenty-five Persees Mussulmans attend to the reading of the Gospels by his son daily, in the school of a Mouluvee, where the young man is placed, and where they meet for instruction.

13. BOMBAY.

Carapeit Aratoon.

BOMBAY or *Surat*, situated on the western side of the great peninsula of India, at the distance of 1010 miles west of Calcutta. By the distribution of Tracts in English and

* A new station has been attempted at Dhacca during the last year. This is a district in the eastern quarter of Bengal, 180 miles from Calcutta. The number of inhabitants are estimated to exceed 150,000, of whom more than one half are Mahomedans.

other languages there is a spirit of inquiry among all ranks — Armenians, English, Mussulmans, Hindoos, Parsees, and Portuguese. The Armenians in Bombay are numerous; the Parsees about 20,000; there are 1500 temples, and 11,000 houses of Mussulmans; 200,000 Hindoos, 15 houses of Jews; 20 houses of Europeans, besides the military officers; and 100 houses of Portuguese.

This station was formed by *Carapeit Aratoon* in 1812. He first stopped at Bombay, but afterwards went to Surat, where his wife was born, who of course understands the Guzeratee language; in which a fount of types are preparing for printing the Scriptures. He himself can read the Mahratta Testament; so that the dialect spoken there will be easily acquired.

14. CHITTAGONG.

Mr. Du Bruyn.

CHITTAGONG lies in the eastern extremity of Bengal, on the borders of the immense forests of Teak Wood, which divide the British dominions from the Burman empire. It is about 230 miles east of Calcutta.

This station was formed in 1812 by Mr. Du Bruyn. The prospect is encouraging. The people are solicitous for the education of their children.

15. SIRDHANA.

Mr. Chamberlain, and Purum-anunda.

SIRDHANA is the capital of a small independent territory fifty miles north of Delhi and Hindoostan, beyond Agra, near the Punjab, or country of the Sieks. It is about 920 miles N.W. from Calcutta. At Sirdhana Mr. Chamberlain arrived in 1813, at the request of the Prime Minister of Her Highness the Begum Sombre, by whom he has been favourably received. From this place Mr. C. says "a correspondence may be opened with the Punjab, Shreenugar, and

Kashmeer, and that the Shikh Rajah has expressed a desire to have a teacher for his children." Five schools are already established for teaching Persian and Hindost'hahee. Mr. C. is much assisted by Purum-anunda, a converted Brahmin. They have been employed of late in preaching and circulating the Scriptures at Delhi: also at Hurdwar, where 100,000 pilgrims of different nations were assembled. A Shikh Rajah with 30,000 followers applied to him for the Scriptures.

16. JAVA.

Messrs. Robinson and Riley.

This station was formed by Mr. Robinson, who arrived at the island in 1813. His first residence was at Weltevreden, but he has since taken a house, and opened a school at Molenuit, within a mile of Batavia, and 2350 miles S.S.E. from Calcutta. Serious soldiers have for a considerable time been resident in the island, and a church has lately been formed. A literary society, with the permission of Government, has ordered an edition of the Scriptures in the Malay language, for the use of the Malay Christian inhabitants, to be printed at Serampore, to which the Governor General is said to have subscribed 10,000 rupees. Mr. Riley, and a native preacher, have lately joined him from Calcutta. A son of Mr. Leonard accompanied Mr. Robinson, and has established a school upon the British System at Java. Mr. R. is studying both the Malay and Javanese languages. The Malays in general speak Portuguese, and Mr. R. has written to Calcutta for a Portuguese brother to come and live amongst them.

17. PANDUA.

Krishnoo.

PANDUA lies at the north-east extremity of Bengal, 310 miles N.E. from Calcutta, and within a fortnight's journey on foot to China.

This station was formed in 1813, by *Krishnoo*, a zealous

and indefatigable native preacher, who has baptized several persons. A school-house also is erected.

18. AVA.

Mr. Felix Carey.

Mr. Felix Carey has lately formed a new station at AVA, the capital of the empire, 500 miles east from Calcutta, where he is greatly favoured by the Emperor; by whose order a printing-press has been established there.

19. AMBOYNA.

Mr. Jabez Carey and Mr. Trowt.

AMBOYNA is about 3230 miles S.E. from Calcutta, and near the S.W. point of the Island of Ceram.

This station was formed by Mr. Jabez Carey, who left Calcutta for this island early in 1814. He was sent by the British Government at Bengal, in compliance with the desire of the Resident of Amboyna, formerly a student to Dr. Carey in the college of Fort William. Mr. Trowt is on his voyage to join Mr. Carey at this station. Orders are given by the Resident for an edition of 3000 copies of the Malay Bible, to be printed at Serampore for the use of the Malay Christians in the island, who are said to be 20,000, and to have neither ministers nor schoolmasters. The Resident, Mr. Martin, proposed the establishment of a central school at Fort Victoria, the capital, upon the plan of the British System, which Mr. Carey is to superintend.* He will have five or six islands under his care.

* This island and that of Java being ceded to the Dutch, an application has been made by the Committee to the Governments requesting their favour and protection for the Missionaries; which has been kindly attended to by His Britannic Majesty's Ministers, and by His Excellency the Dutch Ambassador in this country.

20. ALLAHABAD.

Mr. N. Kerr, and Kureem.

This station was formed in 1814, by Mr. N. Kerr, and a native brother, Kureem. ALLAHABAD is a large city of Hindostan, situated about half way between Patna and Agra, at the Fork, or junction of the Ganges and Jumna rivers, about 490 miles W.N.W. from Calcutta. At this city Mr. Kerr, who had lately returned from Rangoon, on account of its disagreeing with his health, arrived with his companion early in 1814. There is a large annual resort of pilgrims to this place; many of whom are drowned by suffering themselves to be conducted to the middle of the river, where they sink with pots of earth tied to their feet.

A number of Soldiers in the 22nd regiment were the fruits of Mr. Chamberlain's ministry during his residence in the vicinity of Cutwa, who have since been organized into a church, and are at present stationed in the Isle of Bourbon. The brethren *Forder, Blatch, and Joplin*, who were appointed as elders, are said to conduct themselves with propriety.

It is a general practice with the Missionaries to distribute at their various stations, and in their vicinity, portions of the Scriptures and religious tracts in the vernacular languages. The effect in exciting an interest and inquiry after the knowledge of the gospel is great; and *many, particularly of late, are the instances of conversion by means of the Scriptures alone, without the intervention of any Missionary.*

All the churches that have been formed, with the exception of Calcutta, have natives, or brethren born in the country, for their pastors. *It is highly gratifying to observe, that all the parts of divine worship and of discipline have*

been performed by natives alone, without the presence or assistance of Europeans. There have been baptized at all the stations considerably more than five hundred persons, on a profession of "repentance towards God, and faith towards our Lord Jesus Christ." Some of these had been Brahmans of the higher casts.

In all the native schools there are upwards of one thousand children. Heathen schoolmasters teach them to read the Scriptures without any hesitation. "May it not be hoped," says Dr. Carey, "that in time this system of education will sap the bulwark of heathenism, and introduce a change which will be highly important in its consequences to the people in the east."

The number of persons employed by this mission, at the twenty stations before enumerated, including Europeans and natives, at the close of 1813, was *forty-one*; of these, twelve are Europeans, and thirty-two natives, or descendants of Europeans raised up in the country. Three others have since sailed from England: some of whom have arrived. The Missionaries at Serampore have adopted the plan of sending natives as itinerants, two together, according to the example of the Lord Jesus, to preach to their countrymen.

WEST INDIES.



JAMAICA.

Mr. Rowe.

The Society has lately attempted to establish a mission in *Jamaica*, where Mr. and Mrs. Rowe arrived Feb. 23, 1814. He found on his arrival he had strong prejudices, and many other difficulties, to encounter; but by patience and prudence, he found them gradually diminish, and by the month of June was able to open a school, with some prospect of success, and to preach the gospel “in his own hired house, no man forbidding him.”

PART II.

BRIEF ACCOUNT

OF THE

Translations and Printing the Scriptures

At SERAMPORE, to June 1814.

~~~~~  
*Chiefly extracted from the Fifth Memoir of the Missionaries at Serampore.*  
~~~~~

“TEN years have now elapsed (say the Missionaries), since we were strongly impressed with the importance of attempting to extend the translations of the Scriptures in the various languages of India. We saw, that if ever the gospel took deep root here, it must be through the sacred Scriptures being translated and put into the hands of the various tribes of India, whose dialects differ so much from each other, though most of them originate in one common source; as, however laborious any missionary might be, while the truths he delivered were presented to his hearers merely by the living voice, without being followed up by the words of life in a written form, to be read and imprinted on the mind at leisure, he would be often misunderstood, even by his well-disposed hearers; and on his decease, or his departure from the spot, the fruit of his labours might quickly wither, and, in a short season, leave scarcely a vestige behind to shew that the word of life had been made known at all. While, on the contrary, we evidently saw, that when the sacred Scriptures were published in a dialect, not only might an European missionary, animated with love to the souls of men, carry among them the word of life with the highest effect, if accompanied with the divine blessing; but should the Lord be pleased to impress the hearts of the natives in reading the divine word (instances

of which we have known), European missionaries would not always be necessary for that work; one native converted thereby, might be the means of converting others, and these of a still greater number, till the Lord having thus given the word, great indeed would be the company of its publishers."

The following sketch of the state of the Translations is given in a kind of geographical order. Those spoken in the middle part of India being first mentioned, and then those spoken in the south, in the west, in the north, and in the east.

Six of these languages may be included under those spoken in the middle part of India, viz. the SUNGSKRIT, HINDEE, BRIJ-BHASA, MAHRATTA, BENGALÉE, and ORISSA.

1. SUNGSKRIT.

New Testament.

Translated, printed, and in circulation for three years.

Old Testament.

Translated. Pentateuch has been printed near two years, and the historical books nearly completed.

This language, of which Dr. Carey is Professor in the College, is the parent of most of the other dialects, and understood by the learned throughout the whole of India; although at present the colloquial medium of no particular part. This version is read with interest by the brahmans.

2. HINDEE.

Second edition of 4000 copies printing.

All translated, Pentateuch printed, historical books in the press.

So earnest have the people been for the New Testament, that they have been obliged to give them St. Matthew's Gospel separately, while printing the rest; and it is expected that a third edition of the New Testament will soon be necessary.

N. B. Founts are cast for the Deva Nagree (in which this version is printed), which has more than 800 letters and combinations.

3. BRIJ-BHASSA.

New Testament.

Old Testament.

The four Gospels have been translated, and that of St. Matthew is put to press.

This language is spoken in the upper provinces of Hindoostan, and contains a greater mixture of the Sungskrit than most of the other dialects of the Hindee. This version is likely to be more acceptable to the people of the Dooab, than either the Hindee or the Hindosthanee.

4. MAHRATTA.

Translated. The third edition printed.

The whole translated.—Pentateuch printed.—Historical Books in the press, and in much forwardness.

N. B. Dr. Carey is Professor of this language in the College.

5. BENGALÉE.

Translated; a fourth edition of 5000 printing, advanced so far as the end of Luke.

Translated; a second edition of the Pentateuch of 1000 copies is printed, and the Hagiographa has been long out of print.

The desire for this translation in Bengal is greatly increased. N. B. Dr. Carey is Professor also of this language.

6. ORISSA, OR OORIYA.

Translated and printed.

Translated; the Historical Books printed; all except the Pentateuch is published.

The Orissa consists of about 300 characters.

These six languages include the nations which form the middle part of India, and probably comprise more than FIFTY MILLIONS of people.

The languages spoken in the south of India are the TELINGA and KURNATA; which are spoken throughout countries as large as England.

7. TELINGA.

New Testament.

Translated, and the Gospel of Matthew nearly finished.

Old Testament.

Pentateuch translated.

It was expected great progress would be made in printing this version by the close of the year 1813. The Telinga contains about 1200 separate forms.

8. KURNATA.

Translated and in the press.

9. MALDIVIAN.

The Gospels are translated ;
Matthew in the press.

This language is spoken in the small but numerous Maldivian Isles which lie to the south-west of Ceylon.

In the west of India the GUJURATTEE, BULOSHEE, and PUSHTOO are spoken.

10. GUJURATTEE.

Translated, and types casting.

N.B. Spoken throughout a country as large as England.

11. BULOSHEE.

Translated to the Acts of the Apostles ; the Gospel of Matthew printing.

Above Gujarat to the north-west lies Bulochistan ; in Arrowsmith's map termed the country of the *Ballogees*. This country lies beyond the Indus to the west, it extends southward to the sea, and northward to Afghanistan, the seat of the Pushtoo or Afghan nation.

12. PUSHTOO.

New Testament.

Translated to the Epistle
to the Romans ; Matthew
printing.

Old Testament.

Farther north, but still on the west side of the Indus, is Afghanistan, which forms the eastern part of modern Khorasan. Candahar is the chief city. Sir William Jones, and other eminent men, have considered these people the descendants of the ten tribes of Israel carried away captive by Salmanazer, and "placed in Halah and in Habor, by the river Gozan; and in the cities of the Medes." A learned native of this nation at Serampore says, that his nation are "Beni Israel, but not Yuhodi"—"Sons of Israel, but not Jews." The language contains a greater number of Hebrew words than is to be found in that of any nation in India: and indeed the antient Media, according to Pomponius Mela and other antient geographers, was at farthest within a few hundred leagues of this country. The inhabitants are now however enveloped in the darkness of Mahometanism. Their alphabet is the Arabic, with such letters added as enable them to express the sounds of the Sungskrit language. The Pushtoo and Bulochée appear to form the connecting link between those of Sungskrit and those of Hebrew origin. Mr. Chamberlain says (April 23, 1814), 'Many of the Afghans are undoubtedly of the race of Abraham.'

The languages spoken in the north of India are the PUNJABEE and KASHMEER.

13. PUNJABEE OR SHIKH.

Translated, and printed to
the Epistle to the Romans.

It was expected to give the
whole of the Scriptures to
this nation about the end of
1813.

More north than the last, but within the Indus, is the nation of the Shikhs, who speak the Punjabee language.

N. B. Dr. Carey is Professor of this language.

14. KASHMEER.

*New Testament.**Old Testament.*

Translated to I Corinthians, and the Gospel of St. Matthew printing.

These form all the languages of India, to the west of the Ganges, in which the Serampore or Baptist Missionaries were engaged.



The ASSAM, BURMAN, PALI or MAGUDHA, and the CHINESE, are the languages spoken to the east of India.

15. ASSAM.

Begun above two years; nearly translated; printed to the middle of St. Mark's Gospel.

North-east of Bengal lies the kingdom of Assam, which extends eastward to the borders of China.

16. BURMAN.

Translated, and preparing for the press.

Southward of Assam, and separated from it only by the little kingdom of Muni-poor, lies the Burman empire, and it also borders on the Chinese empire.

The Scriptures are to be printed in the Burman empire, at Ava, under the direction of Mr. Felix Carey, to which place a fount of types, a printing-press, &c. have been sent at the charge of the Burman Government. Mr. Carey is well qualified to conduct the printing, as he was brought up in the printing-office at Serampore, under Mr. Ward.

17. PALI OR MAGUDHA.

*New Testament.**Old Testament.*

Translation commenced.

This is the learned language of the Burman empire, and of Ceylon. It is Sungskrit with scarcely any variation. Nothing is required but sufficient time and leisure to enable Mr. Felix Carey to complete the version of the Scriptures in this language.

18. CHINESE.

Translated and printed.

Nearly translated ; and
Genesis is printing in a new
beautiful and reduced type.

This language, in the characters peculiar thereto, is read not only throughout China, but in Cochin China, Tonquin, and Japan. Before the translation into the Chinese language is finally printed, it undergoes nine or ten revisions.

Preparations are making for printing the Old and New Testament in the Chinese with *moveable metal types*, a great improvement on the old Chinese way of cutting them in wooden blocks. The expense of preparing metal types for the whole Scriptures (about £400) will scarcely cost a fourth of that of cutting the characters in wood. A new edition of the Scriptures may thus be printed much speedier, and more correctly than in the old way, besides being in other respects superior : so that if ten thousand copies of the Scriptures, (and the types will admit of 50,000 being thrown off) including paper and printing, by blocks cost £15,000, when printed from the metal types, they will come to only £5000. Six thousand of these moveable metal types, which are more durable than the wooden ones, will supply the place of half a million immoveable ; and the beauty of the printing when completed will exceed any thing commonly seen in China itself. With these types, editions of the Scriptures may be successively printed with a cheapness and speed scarcely attainable in any other language, as a Chinese type is not a letter, but a noun, or a verb, and in certain cases a phrase, or a short sentence.

At Serampore they can print at one-third of the expense it would cost in China. This arises chiefly from the low price of labour in India, and the reduction will eventually be so great, that when applied to a language in which millions of copies of the Scriptures will be ultimately required, the saving to the public will be such as will not be easily credited. Besides, this improvement unites, with cheapness and beauty, that great desideratum in Chinese printing, the facility of correcting the version to any extent whatever, and even with greater ease than in the Roman character.

In translating, preparing the types, and printing the Chinese Scriptures, sixteen men are employed.

It will be difficult to appreciate the advantage of printing the Scriptures in a language spoken by upwards of three hundred millions of people; and in particular at Serampore, a place secure from all interruption from Chinese edicts and mandates, and from whence the Chinese Scriptures can be continually sent to the Burman empire, to Java, Amboyna, Penang, the Isles of the Sea, and thence find their way into the very heart of the Chinese empire.

Of the languages before specified eight are spoken within the British dominions in India, and ten out of them. The former are the Sungskit, Bengalee, Hindee, Brijbasha, Orissa, Telinga, Kurnata, and Gujuratee. The other ten are the Mahratta (particularly current within the British territories), Kashmeer, Maldivian, Bulochee, Pushtoo, Shikh, Assam, Magudha, Burman, and Chinese. Of these versions of the Scriptures there are only three not in the press, the Gujuratee, Maldivian, and Magudha; but for these the types are either completed or in a state of preparation.

KASSAI, SINDH, AND WUCH LANGUAGES.

Extract from a letter of Dr. Carey, dated Dec. 11, 1813.

“This week we have obtained a person to assist in the translation of the Scriptures into the Kassai language, and I believe the only one in that whole nation who can write or read. This is an independent nation of mountaineers, lying between the eastern border of Bengal and the northern border of Burmah. About a fortnight ago we obtained a man to assist in the translation of the Scriptures into the Sindh and Wuch languages. The country of Sindh lies on the east bank of Indus, about 500 miles from the sea, and Wuch then continues along the same shore till it join the Punjab or country of the Seiks. I believe we have now all the languages in that part except that of Kuch, which I hope will soon be brought within our reach. We have not yet been able to secure the languages of Nepala, Bootan, Munipoora, and Siam, and about five or six tribes of mountaineers. Besides these, I am not acquainted with any language on the continent of India into which the word of God is not under translation. We are now engaged in translating it into *twenty-one languages*, including the Bengalee which has been done.”

Extract of a letter from Dr. Carey, dated Jan. 25, 1814.

“We have just commenced the printing in two new languages, viz. the *Kukuna*, spoken near and at Bombay; and the *Kassai*, spoken by a tribe of mountaineers in the eastern border of Bengal.” This increases the number of *languages* to *twenty-three*, into which the Missionaries are translating the Scriptures.

Other Translations of the Scriptures lately printed, or in the press, at Serampore, at the expense of the British and Foreign Bible Society, and the Calcutta Auxiliary Bible Society.

1. TAMUL.

New Testament.

Old Testament.

Five thousand printed.

The types prepared for this version were destroyed by the fire which happened at Serampore on the 11th March 1811. A new fount was cast, and the edition of 5000 copies (containing about 700 8vo. pages) finished within ten months after the fire. The price of this Testament, including the expense of casting the types, is somewhat less than the Bible Society pays for the same quantity of letter-press, stereotype edition.

2. CINGALESE.

Two thousand printed.

3. ARMENIAN.

Punches partly cut for printing the whole Bible.

It is in contemplation to print at the Serampore press a large edition of this Bible. Johannes Sarkies, Esq. of Calcutta, and his friends, have offered to subscribe 5000 rupees towards the expense.

4. MALAY.

Punches partly cut for printing the whole Bible.

The printing the Scriptures in these four languages is by the desire of the Calcutta Bible Society, who have resolved to print, at the Serampore press, an edition of 3000 copies

of the whole Bible in the Malay in the Roman character; and an edition of 3000 copies of the New Testament separately, for the Christians at Amboyna. The Lieutenant Governor of Java, and the Literary Society there, have also ordered an edition of the Malay Scriptures in the Arabic character, for the use of the Malay Christians at Java, a copy of which has been received at Serampore.

The Governor General in Council has granted 10,000 rupees towards the expense of printing these editions.

5. HINDOSTHANE.

By desire of the corresponding committee of the British and Foreign Bible Society, the version of the late Rev. H. Martyn in the Persian Character has been begun, and the four Gospels nearly printed.

The scarceness and high price of the copies of the Scriptures in the five last languages, and the speed with which the editions of the versions in those languages have been exhausted, shews that men will read the Scriptures if they can get them, and renders it very desirable to reduce both the size and price of the Scriptures, as now printed in the oriental languages. This in a considerable degree has been effected by a reduction in the size of the types (which are intended to be used in all the future editions of the Scriptures), so as to reduce the price in paper and type nearly £60 in £100, whereby 10,000 may be printed for what 4000 now cost, and to include in one volume what formerly extended to five. Thus the New Testament in the Bengalee, Hindee, Mahratta, and other languages of the east, may be sold at somewhat more than half the price of a New Testament from England of the stereotype edition. In addition to this great improvement, they have so far improved the paper of India as to give it a degree of durability which it had not hitherto possessed: for while the books made of the paper manufactured in the usual way fell a prey to the worms and insects in five or six years, the paper made by the Missionaries remained untouched by worms, when placed for a considerable

length of time among papers half devoured by them. The Missionaries also entertained hopes of improving its quality and colour, and reducing the price of paper, although the natives can now afford it at one-third the price of English paper.

6. HINDEE.

Mr. Martyn's Translation of the Hindee from the Arabic, suited to the Mussulmans population, is about to be printed.

7. PERSIAN.

The four Gospels published.*

Extract of a letter from Dr. Carey, dated Calcutta, Dec. 10, 1813.—“The increasing and pressing demand for the holy Scriptures is so great, that though we have ten presses constantly at work, the demands cannot be supplied. It is near six months since we have had a copy of the New Testament in either the Bengalee or Hindee languages, yet so repeated and urgent are the applications from all parts of the country, that we are forced to give away the gospels of the new edition, before the other parts can be printed off. Besides the translations going on under our own superintendence, which are now twenty-one in number, and of which sixteen are in the press, we are printing a large edition of the New Testament in *Chinese*, and the *Hindosthance* version in the *Persian character*, by the late Mr. Martyn; and are about to commence two editions of the *Malay Bible*, one in the Roman character for Amboyna, and the other in the Arabic character for Java. Letters are also casting for printing an edition of the whole Bible in the Armenian language.

“Religious Tracts, compiled chiefly of Scripture extracts, are printed in different languages, and have for several years past been very widely circulated.”

* The Gospels, and a volume of Scripture Extracts, have been for some time past in circulation.

“When we contemplate (say the Missionaries, at the close of the Fifth Memoir) the prospect presented by the completion of the versions of the Scriptures, now in a course of translation (and of which, we hope, taken as a whole, the work is now more than half done); and unite with these the versions already made in the Malay, the Tamul, the Cingalese, the Persian, and the Hindosthanee languages, together with the translations which probably have been completed in Tartary, we perceive *the greater part of the heathen world will have the word of God in their own tongue wherein they were born.* For although there will then be many languages still left without it, the population through which they extend is so small, that they scarcely amount to a tenth of the supposed population of the earth. What a cheering thought that in a few years *nine-tenths* of mankind may probably hear in their own language the word of God, which is able to make them wise unto salvation! And we have in some degree seen what HE can do *by his word ALONE.* To a part of his word contained in a tract we owe our late brother Petumber; to another our brother Futika, whose joyful deaths are well known;—our brother Deepchund, who has long preached the gospel; and our brethren Kanai and Kanta, who have long adorned it by their steady walk; neither of whom had we ever seen till the frequent perusal of a tract written by our beloved Petumber, had turned their hearts towards the gospel. To a New Testament left at a shop in a village, we owe our brother Sebukrama, and Krishna-dasa, two of the most acceptable and useful native preachers we have; as well as several other brethren from the same village; and to an English New Testament we owe Tara-chund and Mut-hoorah, two brethren whom the Lord has given us this year, who several years ago, by reading an English Testament, were stirred up to inquire about our Lord Jesus Christ, and meeting with one in Bengalee, in the beginning of this year, found their way to us, and have since been baptized. Thus what the Lord can, and what he may do, among the nations of the earth *by his word ALONE*, even where his people may be unable to gain access in person, is known only to his infinite wisdom.”

Since the date of the above letter, information has been received from Dr. Carey that the Gospel of Matthew is printed in the KASSAI and the SINDH; as also in six others, viz. NAPALA, BIKHANEERA, OODAYPOORA, MARWA, JYPOORA, and KUNKUNA.

The Missionaries are now employed in translating the Scriptures into twenty-seven languages; and to assist in this noble work, they have persons from all these people, nations, and languages, at Serampore or Calcutta. "The annual expenditure for eighteen languages (say the Missionaries) amounts, at present, to nearly *three thousand pounds* sterling, of which somewhat less than a thousand covers the expense of learned natives who assist in the various translations." Having proceeded thus far, and encouraged by their great success, they entertain the animating hope of extending the translation of the Scriptures to all the languages of the East.

For publishing the Scriptures twenty-one stations have been set up, and schools established; many more of each kind are designed to be formed, and other versions of the Scriptures made, if men qualified for the work can be procured, and funds sufficient for their support. To attain this great christian object, large and increased funds are necessary; but who can doubt the liberality of the British Public, when they are informed of what has been effected, and what may through their aid be accomplished, by distributing through the immense population of the East, in their vernacular languages, the gospel of peace and salvation; by which every man may be enabled to read in his own tongue the wonderful works of God.

FAC-SIMILE OF SPECIMENS
OF THE
VERSIONS OF THE SACRED SCRIPTURES,
IN THE
Eastern Languages,

CHIEFLY

Translated by the Brethren of the Serampore Mission.

~~~~~

TEXT. "The people that sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up."

MATT. iv. 16.

SUNGSKRIT.

अन्धकारेषूपविशन्तो लोकाः महालोकमद्रा  
क्षुर्मृत्योर्देशे क्वायायाञ्चोपविशतः प्रति आ  
लोक उदेति ।—

MAHRATTA.

ने म्नेम उंधम्लनीं घसष्टे घेरोरु ल्वाघंछीं मोठा णिनेउ पा  
थोम थणी ने म्त्सुचे छेसांग् थणी ल्वाचे छायेंरु घसष्टेरु ल्वा  
मेमंचे नपळ णिनेउ मप्पथरु साम थछे ।—

BENGALÉE.

যে লোক অন্ধকারে বসিয়াছিল তাহারা মহা আলো  
দেখিতে পাইয়াছে যাহারা মৃত্যুর দেশ ও ছায়ায়  
বসিল তাহাদের নিরুচ্চ আলো প্রজ্বলিত হইয়াছে ।

OORIYA.

যেহু লোক অন্ধকারে বসিছিল সেহুনাং মହা আলুথ  
দেখিলাকু ঘাওথলুই যেহুনাং মৃত্যুর দেশ ও ছায়াহে  
বসিছে সেহুনাং নিকটে আলুথ প্রজ্বলিত হোওথলি ।



## TELINGA.

అంధకారాలయందు కూచున్న లోకులు మహాతైజ  
 స్సను చూచిరి మంత్రవయోక్త దశమందు నీడయం  
 చున్న కూచున్న వారీనికూచి పెలుగు పుడుతూడ  
 న్నది ।—

## PUSHTOO.

هر خلق چه پیه تیبار کهن فاست و و هغو لویه روپنهائی  
 ولیده او دهرک ملک او پیه سورک کهن دناستو پیه نورک  
 روپنهائی ظاهره شوله

## SIKH, OR PUNJABEE.

ਅਰਥਤੇ ਅੰਪੇਰਿਅੰਵਿਚ ਬੈਠਦੇ ਹੋਇਆਂ ਲੋਕਾਂ ਵਡੇ  
 ਚਾਂਨਲਨੁ ਟਿਠਾ ਮਉਤਦੇ ਵੇਸ ਅਤੇ ਛਾਯਾਵਿਚ ਬੈਠੇ ਹੋਇ  
 ਅੰਤਾਂਈ ਚਾਂਨਲ ਉਦੇ ਹੋਇਆ ।

## KASHMEER.

ਧਿਮਾ ਲੋਪਾ ਅਵਗਟਿ ਅਯਗ੍ਰ ਨਿਦਿਤਾ ਅਮਿ ਤਿਮੈ  
 ਰਨੁ ਆਵਲ ਬੁਛਾ ਮਤਕਿ ਨੇਸਮਾ ਨਿਧ ਕਾਧਾਧਨਾ ਅ  
 ਯਗ੍ਰ ਨਿਧਨਾਵਾਲਿਨਾ ਕਰਗੋ ਰਾਸਾ ਸਮਨ ਸੰਪਤ ।

## HINDOOSTANHEE.

जो लोग् अधियारमें बैठे थे उन्होंने बड़ी राश्वरी देखी  
 और मौतके देश वा छायामें बैठनेवालोंके तरफ् उजियाला  
 जाहिर किया ।—

## UHUMIYA, OR ASSAM.

ঘিবিনাক্ লোক্ অনুক্ৰম্ বহিচ্চিল্ মেই।বিলাক্  
মহা পহ্ৰ্ দেমিবলৈ পাইছে।ঘিবিনাক্ মৃগ্ৰু দেশ্  
আক্ চাঁ বহিল্ মেই বিলাক্ ৩৫৬ পহ্ৰ পুজুলি  
কৈছে

## BURMAN.

ဣဗုလ်နိဗုလ်။ နိဘာလ်ဝိဗုလ်ဣအစွန်ဝိတုင်ပင်လ  
ယံအနိး၍သောကာဖရ်နာမ်မြိဝ်ဒ်နောဝါပြုဝါတုလ် တော့မူ  
လေဣ။

## CHINESE VERSION.

## WOOD BLOCK.

TEXT. "And he called the multitude, and said unto them, Hear, and understand: not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth the man."

MATT. xv. 10, 11.

|   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|
| 即 | 從 | 也 | 則 | 所 | 聽 | 他 |
| 汚 | 口 | 然 | 不 | 入 | 而 | 喚 |
| 人 | 而 | 所 | 穢 | 口 | 明 | 衆 |
| 也 | 出 | 以 | 人 | 者 | 之 | 曰 |

## CHINESE VERSION.

## MOVEABLE METAL TYPES.

TEXT. "In the beginning God created the heavens and the earth. And the earth was without form and void, and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." GEN. i. 1—3.

|   |   |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|---|---|
| 光 | 日 | 行 | 內 | 虛 | 氣 | 未 | 造 | 原 |
|   | 光 | 水 | 神 | 幽 | 蘊 | 成 | 天 | 始 |
|   | 而 | 上 | 風 | 邃 | 于 | 形 | 地 | 神 |
|   | 遂 | 神 | 運 | 之 | 空 | 陰 | 地 | 創 |

PRINTING AT THE EXPENCE  
OF  
**The British and Foreign Bible Society,**  
AND OF  
**THE CALCUTTA AUXILIARY SOCIETY.**

TEXT. "The people that sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up."

MATT. iv. 16.

HINDOOSTHANEE VERSION,  
IN THE PERSIAN CHARACTER.

آنہیں لوگوں نے جو اندھیرے میں بیٹھے تھے بڑی روشنی  
دیکھی اور ان پر جو موت کے ملک اور سایہ میں بیٹھے تھے نور  
جلوہ گر ہوا

PERSIAN.

ان خلق کہ در ظلمت نشسته بودند نور عظیمی را  
مشاهده نمودند و برانکسان کہ در مکتو ظلال مرک  
ساکن بودند روشنی تابید

TAMUL.

ஒருளி லி ருகருகு சனம பெரிய வெளிச்சத்தை  
கண்டு மானத்தின திசையிலும் நிலிலு மிரு  
கிறவர்களுககு வெளிச்ச முத்திதது தெனருன.

CINGALESE.

අඳිරෙහි උන් දනන් ගෙබුළුප්ලියක්  
දුටුහ නවද මරනා රටේද චිත්තවේද  
උන්අයට එළියක් උදුලනෙය.

*Dodd, Sculp.*

# A P P E N D I X.

## BOOKS GRATUITOUSLY DISTRIBUTED

FROM THE

*Serampore Printing Office,*

FROM MARCH, 1812, TO APRIL 19TH, 1814.

|             |                                            |       |
|-------------|--------------------------------------------|-------|
| SUNSKRIT    | Pentateuch .....                           | 325   |
| Ditto       | Testament .....                            | 291   |
| BENGALIEE   | Pentateuch.....                            | 255   |
| Ditto       | Historical Books .....                     | 283   |
| Ditto       | Poetical Books .....                       | 167   |
| Ditto       | Testament .....                            | 388   |
| Ditto       | Luke, &c. (a scripture selection).....     | 1086  |
| Ditto       | Hymus .....                                | 8162  |
| Ditto       | Tracts .....                               | 24398 |
| Ditto       | Life of Christ.....                        | 474   |
| HINDEE      | Pentateuch .....                           | 53    |
| Ditto       | New Testament.....                         | 313   |
| Ditto       | Four Gospels .....                         | 162   |
| Ditto       | Ditto, by Dr. Hunter .....                 | 4     |
| Ditto       | Matthew and other Gospels separately....   | 1639  |
| Ditto       | Tracts .....                               | 920   |
| Ditto       | Hymus .....                                | 230   |
| Ditto       | Ten Commandments.....                      | 1700  |
| Ditto       | Ditto, by Mr. Chamberlain .....            | 190   |
| Ditto       | Selections from Scripture .....            | 477   |
| HINDEE      | Four Gospels in the Persian character..... | 10    |
| Ditto       | Matthew and other Gospels separately.....  | 877   |
| PERSIAN     | Selections from Scripture.....             | 14    |
| Ditto       | Gospels .....                              | 60    |
| MAHRATTA    | Pentateuch.....                            | 867   |
| Ditto       | Testament .....                            | 115   |
| Ditto       | Tracts .....                               | 4823  |
| Ditto       | Ten Commandments.....                      | 200   |
| OORRIYA     | Pentateuch .....                           | 12    |
| Ditto       | Poetical Books .....                       | 110   |
| Ditto       | Prophets.....                              | 81    |
| Ditto       | Testament .....                            | 83    |
| Ditto       | Tracts .....                               | 400   |
| BRIJA BHASA | Tracts .....                               | 1000  |

|                                 |      |
|---------------------------------|------|
| OORDOO* Tracts .....            | 5000 |
| SIKH Testaments .....           | 200  |
| CHINESE, St. Mark's Gospel..... | 50   |
| Ditto St. John's Gospel.....    | 67   |
| ARABIC Bible.....               | 22   |
| PORTUGUESE Testament .....      | 15   |
| ENGLISH Bibles.....             | 5    |
| Ditto Tracts .....              | 5172 |
| Lives of Hindoo Converts.....   | 18   |

These books have been sent to Calcutta, Cutwa, Jessore, Berhanpore, Malda, Dinagpore, Patua, Digah, Allahabad, Agra, Futtighur, Sirdhana, Benares, Nagpore, Chittagong, Orissa, Bombay, to the Burman empire, Ceylon, Amboyna, Java, &c. and part of them have been distributed in the towns and villages in the way to these places.

---

Besides the Scriptures, the Missionaries have published the following works.

1. Translation of the *Ramayana*, by Dr. Carey and Dr. Marshman, 3 vols. 4to. dedicated to Sir George Barlow.

2. Sungskrit Grammar, by Dr. Carey, 4to. pp. 1030, dedicated to Marquis Wellesley.

3. Translation of Confucius, with a Preliminary Dissertation on the Chinese language, by Dr. Marshman, 4to. pp. 725, dedicated to Lord Minto.

4. *Clavis Sinica*, or, Key of the Chinese Language, and on the colloquial medium of the Chinese, by Dr. Marshman.

5. Account of the Writings, Religion, and Manners of the Hindoos, including Translations from their principal works. 4 vols. 4to. by Mr. Ward. 2nd edition. A third is preparing for the press.

6. Bengalee Grammar, by Dr. Carey.

7. Bengalee Dialogues, by do.

8. Mahratta Grammar, by do.

9. Mahratta Dictionary, by do.

10. Sikh Grammar, by do.

11. Telinga Grammar, by do.

12. Punjabee Grammar, by do.

13. Kashmeer Grammar, by do.

14. Kurnata Grammar by do.

15. An edition of the Common Prayer for the Rev. Mr. Thomason.

16. Catalogue of Plants in the Hon. Company's Garden.

17. Rippon's Arrangement of Watts.

18. Watts's Songs for Children.

\* The Oordoo language is a dialect of the Hindee, and so is the Brij Bhasa; they are spoken in the higher parts of Hindostan.



*Subscriptions are received for the Baptist Missionary Society generally, or for the sole purpose of promoting the translations and printing the Scriptures, by*

THE TREASURER,

Mr. Thomas King, High Street, *Birmingham*;

THE SECRETARY,

Rev. A. Fuller, *Kettering*;

AND THE COLLECTOR OF THE LONDON SUBSCRIPTIONS,

Mr. B. Lepard, *Hackney*:

ALSO BY FRIENDS AT THE FOLLOWING PLACES,

|                                      |                                     |
|--------------------------------------|-------------------------------------|
| <i>Abergavenny</i> , Mr. M. Thomas;  | <i>Stepney</i> , Mr. F. A. Cox,     |
| <i>Anglesey</i> , Mr. C. Evans;      | <i>Hackney</i> , Mr. J. Ivimey,     |
| <i>Bradford</i> , Mr. Steadman;      | 20, Harpur Street, and Mr.          |
| <i>Bristol</i> , Dr. Ryland;         | Button, 24, Paternoster-row;        |
| <i>Doleu, Radnorshire</i> , Mr. D.   | <i>Newcastle-upon-Tyne</i> , Mr. R. |
| Evans;                               | Pengilly;                           |
| <i>Dublin</i> , Mr. West;            | <i>Nottingham</i> , Mr. Jarman;     |
| <i>Edinburgh</i> , Dr. Stuart, and   | <i>Norwich</i> , Mr. Mark Wilks;    |
| Mr. C. Anderson;                     | <i>Olney</i> , Mr. W. Wilson;       |
| <i>Exeter</i> , Mr. Kilpin;          | <i>Oxford</i> , Mr. Hinton;         |
| <i>Glasgow</i> , Mr. Greville Ewing, | <i>Plymouth</i> , Mr. Prance;       |
| Mr. James Deakin, and Mr.            | <i>Plymouth-Dock</i> , Mr. Davis;   |
| Hugh Muir;                           | <i>Portsea</i> , Mr. Miall;         |
| <i>Hebden Bridge</i> , Dr. Fawcett;  | <i>Reading</i> , Mr. Dyer;          |
| <i>Hull</i> , Mr. John Birt;         | <i>Salop</i> , Mr. Palmer;          |
| <i>Ipswich</i> , Mr. Weare;          | <i>Sarum</i> , Mr. Saffery;         |
| <i>Kilwinning</i> , Mr. G. Barclay;  | <i>Swansea</i> , Mr. Harries;       |
| <i>Leicester</i> , Mr. Hall;         | <i>Waterford</i> , Mr. Clark;       |
| <i>London</i> , Mr. Burls, 56, Loth- | <i>Wellington</i> , Mr. Horsey.     |
| bury, Mr. Wm. Newman,                |                                     |

*Form of Bequest for the general purposes of the Baptist  
Missionary Society.*

I give, out of my monies, or personal estate, unto the Treasurer for the time being of the Baptist Missionary Society, the sum of \_\_\_\_\_ for the use of such Society. And I declare that the receipt of such Treasurer shall be a sufficient discharge for the same.

---

*Form of Bequest for the purpose of promoting the  
Translations of the Scriptures.*

I give, out of my monies, or personal estate, unto the Treasurer for the time being of the Baptist Missionary Society, the sum of \_\_\_\_\_ to be applied for the sole purpose of promoting the translating and printing the Scriptures. And I declare that the receipt of such Treasurer shall be a sufficient discharge for the same.

---

Vols. I. II. III and IV. of the PERIODICAL ACCOUNTS, price, £1 8s. in boards, or any Numbers to complete sets, may be had of the Booksellers named in the Title-page.

*Just Published,*

A Brief Narrative of the Baptist Missions. Price 1s. 6d.

The Fifth Memoir of the Translations, with Specimens of the Languages. Price 1s.

Also, a coloured Map of the Missionary Stations, &c. on stout paper. Price 2s. 6d.



